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cance of these remains; the evidence is carefully sifted, and the result is reached that "in *Pithecanthropus erectus* we possess the nearest likeness yet found of the human ancestor, at a stage immediately antecedent to the definitely human phase, and yet at the same time in advance of the simian stage" (p. 520), and that *Homo primigenius* (or *neanderthalensis*) is a distinct species, occupying a lower position than any recent race of Man, though clearly higher than the apes or than *Pithecanthropus erectus*.

R. S. WOODWORTH.

Mental Development in the Child and the Race. Methods and Processes. By JAMES MARK BALDWIN. *Third Edition, Revised (Seventh Printing).* New York: The Macmillan Co., 1906. 12°, xviii, 477 pp., 10 tables, 17 figs.

Social and Ethical Interpretations in Mental Development. A Study in Social Psychology. By JAMES MARK BALDWIN. *Fourth Edition.* New York: The Macmillan Co., 1906. 8°, 606 pp.

These two companion volumes are certainly notable books, and it should be noted that the latter was crowned with the gold medal of the Royal Academy of Denmark. While they cannot appear among the new books, and while there is relatively little in these later editions not contained in the first, it may not be amiss to give brief consideration to such large aspects of the whole work as relate to anthropological interests. In his *Mental Development* the author has made a strong case in justification of the genetic method for psychological studies, a method which has had a great deal to do with the development of the biological and social sciences. In fact, almost every phase of research has been quickened by the genetic conception. On the other hand, the most notable American anthropologists have repudiated genetic conceptions, in fact almost tabooed them, and set up a systemic ideal with a classification based on the geographical distribution of habit characteristics. This virtually hands over to the psychologists one of the most important and dominant academic problems known to men: viz, the history of the human mind.

In his *Mental Development* the author states his position most emphatically as the "relations of individual development to race development are so intimate—the two are so identical, in fact—that no topic in the one can be treated with great clearness without assuming results in the other." However, the author means by this that the ontogenesis and the phylogenesis of consciousness are quite identical. Thus with one sweep he draws in the psychologist, the biologist, the anthropologist, the sociologist, and the religionist. This is the significance of race in his title.

The consequence of this is necessity for the study of the child by the experimental conventional methods, outlined in chapter II. Then the serious problem of the author begins. In four parts he considers in order : (1) Experimental Foundations ; (2) Biological Genesis ; (3) Psychological Genesis, and (4) General Synthesis. In this long discussion the author is grappling with the problem of the evolution of mind as revealed in the embryology of mind. This book was written ten or more years ago, when the recapitulation theory was in the fore and stimulated research in embryology and genetic psychology. Now, there are evidences of a reaction, for some biologists seem to take the view that the adult is the real important object from which the point of departure is to be taken.

In one part of this long argument there is an interesting discussion of right-handedness, indicating that it is a deep-seated human characteristic. In the appendix is a study of Mallery's paper on *Sign Language*, showing the predominance of right-handedness in gesture speech. (It does not seem, however, that a functional relation between speech and the hand is necessarily implied by these facts.) From this the author passes easily to a consideration of handwriting.

The second volume is a continuation of the subject from the point of view of social psychology, the plan being "to inquire to what extent the principles of the development of the individual mind apply also to the evolution of society." The conception of the author is that if we once know the principles which the individual shows in his mental life, we can by elimination decide what principles are truly social. First, the person as a social element is considered as imitative, possessed of a certain equipment and acting upon certain sanctions. This section is of some interest to ethnologists, since it is clearly shown that invention is a mental characteristic of the child even more than of the man, and, further, that imitation alone will not explain the social status. Language, play, and art are treated as social aids to invention. The discussion of the genius as the great inventor and the consequent social shifting toward new nuclei caused by their inventions is very suggestive, because the ethnologist is constantly meeting with cultural differences due to the genius of some one or two individuals. The person's equipment is considered as largely made up of instinct and feeling. This is one commendable feature of the book, for the present day academic scientists are so afraid of anything resembling emotion that they often even refuse to admit it as an effective individual and social force. In short, nothing is admitted into the academic scientific fold until it is squeezed into dry intellectual pulp.

The next consideration is of sanctions. The personal sanctions are considered as a psychological and ethical problem. Then come up for review the social sanctions. The author claims that the opposition between the two is largely fictitious, because it can not be conceived that there are social sanctions that do not rest on personal ones for the very reason that there can be no society without persons. Yet the reality of opposition between the two sanctions is not denied, for the individual is often in revolt against the social order. Then the problem of the second book is raised: "What place in the social development, if any, has the opposition between the personal sanctions and the social sanctions?"

Thus we come to the person in action and to social organization. Throughout the book the biological analogy is ever brought to the test, and in this section is the culmination of the argument that "social organism" is a false conception because the phenomenon is psychological, or analogous to a growth of consciousness instead of analogous to the development of a biological organism.

It is a matter of regret that the author did not force home one point. After having, by long labor, arrived at the conclusion that the social is in reality a psychological affair and susceptible of being evolved from the individual consciousness, thus breaking the tie between the social and the biological, the ax could have been applied to those theories that seek to identify social and biological evolution, regarding the former as the final function of the latter.

The author's literary method is involved, and one can not quite escape the conviction that he is tedious; but he has certainly made a strong case for his thesis.

CLARK WISSLER.

The Todas. By W. H. R. RIVERS. London: Macmillan & Co.; New York: The Macmillan Co., 1906. 8°, 755 pp.

This is a grand work, though nothing more perhaps than might have been expected by one acquainted with its author's previous labors in Torres strait. Full of meat from cover to cover, it yet exhibits a true scientific attitude in the care with which the proven or partially proven is distinguished from the uncertain and the unknown. In approaching this work Mr Rivers found himself confronted by a tribe that was no stranger to ethnologists — one, in fact, supposed to be known so well as hardly to require further investigation. The enormous advance our author has made upon that work, however, although he himself is always careful to give full credit to his predecessors, suggests what slender basis there may be for the statement sometimes made that such and such a field has been exhausted.